

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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[For the Christian Intelligencer.]

CONFESSION OF FAITH

Of the First Congregational Church in  
Saco, (Me.)

By printing and publishing their *Articles of Faith*, the Church in Saco have made their creed public property, and have tacitly invited public scrutiny and investigation of its correctness and truth. And feeling persuaded that a large number who attend public worship with said church, (if not some of its members,) do not fully understand or embrace their creed, the writer of this article has thought it proper to give it a brief exposure and examination. He has been induced to this measure more particularly, from the circumstance that, when he has had occasion to speak of the doctrines held and taught in said church, the fact of their really holding such doctrines as were imputed to them, has very constantly been denied. He has stated, that the doctrines of said church were strictly Calvinistic, which has almost uniformly been denied, even by members of the church. It has also been denied that their *Pastor* believes or preaches any such doctrines. As to this matter, the writer cannot so well determine, as he is not one of his constant hearers. But it is to be presumed that the minister believes the creed of his own church, one which he frequently reads over and enjoins on others to believe; and, if he does not preach it, he is not an honest and faithful servant of Christ. However, from the few opportunities which the writer has had of hearing the gentleman, he considers him clear from any charge of this nature. For, in about every instance, the preacher was very careful to bring to view, directly or indirectly, every distinguishing article of Calvinism. It is true he does not do it in that labored manner so as to be distinctly understood by those who are not skilled in systematic theology. Indeed, to do it in a plain, unreserved manner, would be esteemed imprudent, as very few are willing to hear and see Calvinism unmasked. It must be glossed with the milder dress of Arminianism, to make it pass, even by most congregations which are considered Calvinistic. It is by this art that the present orthodox clergy hold the countenance and support of a large proportion of their congregations, while a frank and undisguised exposure of their real sentiments would immediately disgust and disperse them. However, we live in an age which promises better things. Many are already acquainted with this policy, and are leading the way for that more enlightened state of society when Calvinism will not be palmed on the public under borrowed and deceitful robes, but will appear, unveiled, in its own native and intrinsic deformity, to be rejected by all the truly pious and benevolent.

We will now examine the creed alluded to above.

"CONFESSION OF FAITH."

"ARTICLE I. You now profess to believe that there is one God only; the Creator, Governor, and Judge of the world; a being self-existent, eternal, and immutable; infinite in power, wisdom and goodness; perfect in holiness, justice and truth.—Isa. xlv. 5."

"2. You believe that there are three persons in the Godhead; the Father, Son, and Holy Spirit; that these three are but one God; the same in substance, equal in power and glory.—Matt. xxviii. 19, 2 Cor. xiii. 14."

In the *Covenant*, which is appended, the church have told us what they mean by persons in the Godhead. By a person they mean a God. Thus: "You do now humbly dedicate yourself (or selves) to God the Father, whose you are, to God the Son, as your Redeemer, and to God the Spirit, as your Sanctifier and Comforter."

By three persons, therefore, they mean three Gods. How this will accord with the first article, which says, "there is one God only," may be better explained, perhaps, by those who can believe in positive absurdities, than by me. Had they left the word persons unexplained (as most prudent Trinitarians of modern times do) the contradiction would not have appeared so palpable. But here they have been frank and explicit. They tell us, in so many words, that the three persons are three Gods; God the Father, God the Son, and God the Holy Spirit. And yet "there is one God only!"

"3. You believe that the scriptures of the Old and New Testament were given by inspiration of God; and that they contain a perfect rule of faith and practice.—2 Tim. iii. 16."

This article, for substance, is admitted by all Protestants.

"4. You believe that all mankind are by nature destitute of that holiness, without which, no man can see the Lord.—Rom. iii. 9-13. Heb. xii. 14."

"All mankind are by nature," &c. By this is meant, as they came into this world, they are born of their mothers. Every infant, the first moment of his birth, is destitute of that holiness, without which no man can see the Lord. Of course, all who die in this condition can never see the Lord; they must be eternally lost; for,

according to their creed, (as we shall presently see) there can be no change after death. In the opinion of this church, therefore, all who die in infancy, before they are capable of knowing and believing the gospel, will be eternally miserable. There is no way to evade this conclusion, if this creed be correct. To say that God can work a change in them in the moment of death, and thus save them, is to assume a ground of hope which is every way at variance with their general views. For the same might be said of every other sinner who apparently dies without any gracious change. God can change them in the last moment. Would the church feel willing to receive this plea in favor of all other sinners who apparently die without a change? They would not. And thus, if they are not blind to the necessary consequence of their creed, they must believe that all who die in infancy are eternally miserable. I need not say that this is one of the most disgusting and horrible dogmas ever embraced by man.

But how did it happen that the framers of this article should leave it in such an unfinished state? They say that "all mankind are by nature destitute of that holiness, without which no man can see the Lord." "Destitute of that holiness," &c. Is this all? Did they only mean that mankind are merely destitute of holiness? This would only be a negative character. No, they meant more than this. They doubtless meant what all their creeds and distinguished authors maintain, viz. that "the sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it." To prove this doctrine, the framers of the article have referred us to Rom. iii. 9-13. I need not transcribe the passage. Let any person of common discernment turn to it and read it for himself, and see if it says anything about the character or condition of mankind by nature, or as they are born into the world. The apostle represents a state of general wickedness in the world; but he charges none of it to nature or birth corruption. On the contrary, he speaks of their having "gone out of the way," which manifestly implies that they had once been in the right way. This is very different from the article before us, which asserts, that we were never in the right way, but from the very first moment of our existence we were sinful. There is, indeed, nothing in the whole Bible to prove that we are born sinners. We are aware of the insulated and perverted texts which are adduced for this purpose. But let any man, whose mind has never been warped by sectarian prejudice, read them with critical and candid attention, and he will find them all as destitute of proof for that doctrine, as the passage referred to at the foot of this article.

"5. You believe that in order to salvation every man must be renewed.—John iii. 3."

This is common to all Christians.

"6. You believe that regeneration is a change of the heart, effected by the special and gracious influences of the Spirit of God.—2 Cor. v. 17. John i. 13."

That regeneration is a change of the heart, is what all Christians readily admit. But the manner in which it is effected, is a subject on which there is a diversity of opinion. The article before us, says it is effected by "the special and gracious influences of the Spirit of God." By "special influences," they unquestionably mean what is universally maintained by Calvinists, viz.—a miraculous, irresistible operation of the Divine Spirit. Now, what evidence have they that God exercises such an influence as this in our day, for the conversion of sinners? The texts to which they have referred, have not the least touch upon this point, as will be conceded by any one who will examine them.—They speak of the condition of one who is a "new creature," and assert that he is "born of God." But they say nothing of any special or miraculous influences in the case. That there were miraculous means employed in the conversion of persons in the apostolic age, is readily granted. But to argue from this, their occurrence in our day, is wholly fallacious.—The ordinary means under the direction of Divine Providence, are altogether competent for all the effects of this kind which we experience or witness. And no pretensions to a supernatural work should be credited, unless incontestable evidence be given of a miraculous interposition. Genuine religion, or a change of character, may be proved without any such pretensions, which fanaticism will always be wont to call to her aid.

"7. You believe that the righteousness of Christ is the only foundation of our justification in the sight of God.—Rom. iii. 24-26."

How this article is to be understood, is not easy to determine. Genuine Calvinists of the ancient school, maintained that the elect are justified and saved by the imputation or transfer of Christ's righteousness to them. But those of the Andover school deny this doctrine, and assert that believers are justified, not only by the

imputation, but only on account of his righteousness. What they mean by this distinction is not for me to explain. It is enough that they positively deny the old doctrine of Calvinism, of the imputation of righteousness. Which of these notions was intended by the framers of this "Confession," we have no certain means to ascertain; and it is suspected that very few of those who have subscribed to it would be able to explain.

In the text which foots this article, nothing is said of the righteousness of Christ as being the foundation of our justification. Indeed, the righteousness of Christ is not mentioned at all, but the righteousness of God. Instead of saying that we are justified by the righteousness of Christ, the passage explicitly affirms, that we are "justified freely by the grace of God, through the redemption that is in Christ Jesus." It is the uniform representation of the New Testament, that we are pardoned, justified, and saved by the free grace and mercy of God through Christ. The idea of our being punished for another's sin, or rewarded for another's virtue, is contrary to the whole tenor of the gospel, as well as moral justice. Every man will be rewarded or punished according to his own deeds. 2 Cor. v. 10.

"8. You believe that all, who will finally be saved, were given to Christ in the covenant of redemption, and chosen in him before the foundation of the world. John vi. 37. Eph. i. 4."

We here meet one of the most distinguishing and odious articles in the whole Calvinistic creed. And to their credit, the framers of the "Confession" have given it to us in plain, unvarnished terms: "All who will be finally saved, were given to Christ in the covenant of redemption, and chosen in him before the foundation of the world." Of course, no more can be saved and no more lost than was absolutely determined by God before they had being. And yet these professors have the effrontery to tell us, that salvation is free for all, and those who are lost, it is their own fault! How the good people who usually worship with this church, can set easy and take down such absurd and revolting doctrine as this, is truly unaccountable. For, I apprehend no contradiction in saying, that not one fourth of the Society who lend their support to this doctrine, will declare, in private conversation, that they believe it. And the same may be said of societies in general which are termed orthodox. But popularity, temporal interest, or some other worldly motive, binds them to lend their aid to what they conscientiously disapprove.

I need not undertake to confute this doctrine, for, with most reflecting and benevolent minds, its very statement carries its own refutation. It represents the Supreme Being, by creating a few of his offspring for happiness, and all the rest for eternal misery, in the most disrespectful and revolting character, unequalled by any human tyrant. However, as the framers of this article have referred to two passages of scripture which they consider as proof, it seems proper that we should notice them. John vi. 37. "All that the Father giveth me shall come to me," &c. Had they turned to the following passage they might have learnt what, or how many were given to Christ by his Father.—Matt. xi. 27. "All things are delivered unto me of my Father," &c. See also Luke x. 20: John iii. 35: xiii. 3. It will be seen here, that by singling out a detached clause, they have endeavored to make it appear, that but a few were given to Christ by his Father; whereas the truth (often repeated) is, that all are given to him. The reader may now judge how much the text referred to, aids their purpose.

The next passage is Eph. i. 4. "According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love." This passage, to be sure, teaches an election of Gentile Christians before the foundation of the world; but not to the eternal exclusion of all the rest of the human race, as the authors of the "Confession" would have us believe. Had they passed on a few verses, they would have learnt that God had also purposed in himself, that all should be gathered in Christ eventually. See verses 9th and 10th. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." This sets the whole subject in a clear light; which is, that as God had chosen some in Christ, as "first fruits," before the foundation of the world, so also, he had purposed in himself, that in the fulness of times, all should be gathered together in Christ. This is far different from partial election, to the eternal exclusion of all the rest of the human family. Neither of the passages, therefore, which foot this article, prove the doctrine for which they were introduced; but taken in their connexion, with corresponding texts, they show the unbounded wisdom and goodness of God in giving all

things to his Son, in order that all may eventually be united and saved in him.

"9. You believe that none, once united to Christ, will finally perish; but will be kept by the power of God, through faith unto salvation.—Rom. iii. 32-39." [Probably viii. 32-39.]

Here we have what is termed the doctrine of the final perseverance of the saints. It would be an easy task to prove from the scriptures, that Christians have and may apostatize from the true faith, contrary to the intent of this article. But as the article here stands, we can have no objection to it, as we do not believe that any will finally perish.

"10. You believe that there will be a general resurrection of the just and of the unjust.—John v. 28, 29."

This is the universal opinion of Christians, except a class of modern Universalists. This class of Universalists do not deny the resurrection of the just and unjust, but think that the latter will not be raised in the character of unjust. They refer the passage at the foot of this article, to a temporal event.

"11. You believe that all mankind must at the end of the world, stand before the judgment seat of Christ, and that the wicked will then go away into everlasting punishment, but the righteous into life eternal.—2 Cor. v. 10. Matt. xxv. 46."

That there will be a future judgement, is admitted by all Christians, except the class of Universalists mentioned above. The texts here referred to, they apply to the judgements on the Jews at the destruction of Jerusalem.

In this article the church doubtless meant to express their faith in the doctrine of endless misery. They allege Matt. xxv. 46, to prove this doctrine. In the first place, it cannot be proved that this passage refers to a future judgement. It is granted by the most able modern commentators, that all of the 24th chapter of Matthew does, and that all of the 25th may, apply to the destruction of Jerusalem, until we come to the 31st verse. Whoever concedes this will find it very difficult to break the connexion at the 31st verse. Compare this paragraph, beginning at ver. 31, with chapter xvi. 30-34; also, with chapter x. 23; xvi. 27, 28; Mark viii. 33; ix. 1; Luke ix. 26, 27.

After all, the argument for endless punishment founded on this passage, rests on the signification of the word everlasting, or the Greek *aiōnion*. Every attentive reader of the scriptures well knows how this and its corresponding words are used by the sacred writers. They are very constantly used for a period, either longer or shorter. Such is their indefinite signification, as used in the scriptures, that learned writers in favor of endless misery have been obliged to adopt it as a rule, to determine the particular meaning of them by the nature of the subject to which they are applied. It is certain that a word, which is thus equivocal in its sense, cannot, of itself, prove the endless duration of punishment.

If it be said, that it must here be understood in the unlimited sense, because it is the same word that is applied to the life of the righteous, which will be acknowledged to be strictly eternal, the reply is, this is a fallacious mode of reasoning. Let us try this rule in another instance. Hab. iii. 6; "He stood and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." Here the word everlasting is applied to the ways of God, which all will acknowledge to be strictly eternal; but the same word is applied to mountains, and therefore mountains must be eternal like the Deity. Every person must see the fallacy of this mode of reasoning. Because the word is applied to things which are known and acknowledged to be absolutely eternal, it does not follow that this must be its sense when applied to other subjects. The nature of the subject must determine its particular signification. And until the believers in endless torments can prove their doctrine from other considerations, the use of this word can afford them no assistance. But this they cannot do; and therefore their ground is untenable.

The doctrine of endless punishment is one of the most unjust and absurd doctrines ever embraced by man. It represents the great Father of all spirits in a character a thousand fold more barbarous than ever was sustained by the greatest prodigy of human cruelty. Indeed, all the cruelties which ever were or ever will be inflicted by the hand of man, can bear no comparison to the endless torments of one individual. And yet, according to the creed before us, this is to be inflicted on numberless millions of human beings, by that God who is declared to be more compassionate to his creatures than any human parent is to his children! And this is all for the sins committed in this short and frail life. It is truly astonishing that such a vast number of people should be held under such a strange infatuation as to believe this tremendous doctrine. It cannot be that they

\* See, for example, the following: Gen. xvii. 7, 8, 13; xlviii. 3, 4; Exodus xl. 15; Lev. xvi. 24; Num. xvi. 11, 12, 13, and about seventy instances more in our English version. In the original, the instances of the limited use of these words are still more frequent.

derive comfort and peace from it, for this no sensible mind can do. It is the doleful effect of tradition and early education.—O, when will the time come when men will be willing to learn their creed from Scripture and reason, rather than receive it on trust.

"12. You believe that the only state of trial, or probation, is in this world; and that we shall be judged according to the deeds done in the body.—2 Cor. v. 10. Rev. xxii. 11."

This is one of the most extravagant and unfounded articles contained in the whole creed. To suppose that the eternal condition of man is fixed by his conduct in this short life, is more preposterous than to suppose the whole future character and fortune of a child is formed for the while he lays in his cradle. Vast multitudes of our race only enjoy a few months, a few weeks, or a few days of probation, i. e. after they arrive to the knowledge of good and evil, so as to become morally accountable. Many of these persons are doubtless taken away by death without repentance and faith. Now, what can be more repugnant to reason and justice than that these should be eternally excluded from all improvement and happiness, and be under the necessity of sinking deeper in sin and woe as long as God exists? Many of them, had they enjoyed common length of life and means of grace might doubtless have been trained to christian virtue. If such a scheme as this be not manifestly absurd and unjust, there is no moral certainty upon any thing.

Besides, there is the case of infants and idiots who, according to the creed before us, are all totally depraved, and unprepared to see the Lord; these must all be eternally miserable, if there be no gracious change beyond this life. Who can endure a thought like this? The unoffending infant, who has but just inhaled the vital air; the unfortunate idiot, to whom nature had denied the power to know and do the will of his Maker, is snatched from time by the resistless hand that arbitrarily gave him being, and consigned to regions where light and hope are never known! This is the necessary consequence of the article before us. For, while here, all will acknowledge that they are incapable of any moral change; and if this life be the only season of grace, this must be their awful doom. It would seem that no reflecting mind could give in to a creed which leads to such revolting and terrible consequences. But the good people of the Saco church have done it. And to support this article of their faith, they have referred us to Rev. xii. 11; "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he which is righteous, let him be righteous still; and he that is holy, let him be holy still." The purport of this passage, with its context, is this; "Seal not the sayings of the prophecy of this book, let them be published for the instruction of mankind; for this is the last inspired warning, or communication that I shall make to the world. Now he who will disregard this, and continue unjust, let him remain so, let him take his own course; and he who will take warning and follow my commands, become holy, let him remain so; and I shall shortly come, and then shall reward every man according to his works." Let any man of common discernment and candor consult the context, and he will see that I have given the passage its proper construction. This has no allusion to the final state of mankind, but wholly to a state previous to the coming of Christ to reward men according to their works. Now, what has this to do in proving that this life is the only state of probation? No text could have been more foreign to the subject. And I would, once for all, observe, that it is on perverted texts like this, that the whole notion of this life's being the only state of probation, is made to rest. I call upon any man to point me to a single text which asserts or implies that God's mercy is bounded by this life, or that he will not be gracious in another state as here. He is an unchangeable Being; "his mercy is from everlasting to everlasting."

"13. You believe that God has a visible Church in the world, to the privileges of which none have a right but believers and their children.—Matt. xviii. 17. Acts ii. 39."

What they here mean by the children of believers having a right to the privileges of the church, I know not. I suspect that the members do not admit their children to the privileges of the church, such as the communions, &c. like. If they do, it is a novel thing in ecclesiastical order. In the text to which they have referred, the apostle Peter told the Jews, that the "promise was to them and their children;" that is, to all successive generations. And the promise was, that on repentance, they should have the remission of sins and the gift of the Holy Spirit. But this gives us no warrant that children as such, are entitled to the privileges of the church.

"14. You believe that no church has a right to admit any to full communion, except such as give satisfactory evidence of their faith in Christ.—Acts ii. 47."

Yes, and according to the order of this church, they must profess faith in all the



foregoing articles before they can be admitted as communicants. Let us see then, by way of recapitulation, what a person must believe in order for admission to the church in Saco. He must believe that there are three Gods—God the Father, God the Son, & God the Holy Spirit; that all mankind are born into the world sinners, deserving of the "pains of hell forever;" that men are pardoned and justified, not by the free grace of God, but by the transfer of Christ's righteousness; that the exact number and persons to be finally saved, was determined by God before the foundation of the world; that all who are once converted have a sure title to heaven, let their sins be what they may, for they cannot fall from grace; that all the reprobates, who were left out of the covenant of redemption and not chosen in Christ, will be sentenced at a future general judgment, to never-ending torment, and the selected few, to eternal life; and finally, that the mercy of God ceases with this life, and all beyond is glory to the elect, and eternal vengeance to the reprobates!!

In the view of the framers of this "Confession," to believe this long string of jargon, absurdity, and impiety, is to be a Christian, a true orthodox disciple, and entitled to full communion in the first church in Saco. And it is because Unitarians and Universalists cannot subscribe to their heterogeneous compound, that they are regarded and treated as infidels and heretics! But may God grant us a faith which is worthy of his blessed character, consistent with reason and revelation, and happily to the benevolent heart, and we envy not the gloomy and chilling doctrines of Calvinism, however applauded and honored by men.

To conclude: In view of the whole, the following reflections unavoidably pressed upon the mind. Do the good people of Saco really believe the doctrines taught in this Confession? or have they ever thoroughly examined them, to know their meaning and authority? Do not many unite with the church, and consent to these articles, without even examining them, or understanding to what they are consenting? I must think that a large number of the church do not believe in the doctrines which are stated in this "Confession," although they have once, through timidity and inattention, subscribed to them. And as it respects the congregation, at large, who worship with this church, I am very confident, that not a large proportion are acquainted with the articles of faith, and still a less number who believe them. To be sure, this is rather strange, when they are hearing them read over at the reception of every new member of the church, and constantly hearing the same doctrine, though ambiguously stated, by their minister. But so it is. And rather than to leave their old place of worship, and perhaps, disaffect their friends, they choose to countenance and support what they do not believe! But it is hoped and believed, that a different state of things will yet exist, when men, who are rational and accountable beings, will not be deceived in their faith, or contribute towards the support of what they conscientiously disbelieve. So certain as light and virtue shall finally prevail, so sure this will be the result. Blessed are the eyes which shall behold this triumph of truth and righteousness.

## ANTI-CALVINIST.

Saco, August 10, 1829.

## DEVILS IN BRUNSWICK.

The Editor of the Brunswick, Baptist Herald, says that there are certainly devils in that town, for they have, within the last five years, been visible among certain professed Christians there. Our circles are not very sharp, but we thought we saw one Evil Spirit in a communication he published week before last, about the sermon preached by Mr. Myers in Brunswick. That communication, however, it seems has given occasion for certain wise and knowing ones to assign the editor of the Herald a place with Universalists. On the subject of such an assignation and "the doctrine of devils," (which he seems to consider not so sound as "the doctrine of [no] devils,") the editor of the Herald says:

"The oraculum ignarorum, 'I told you so' has been tauntingly repeated, and these wisecracks have been satisfied with their due meed of praise for their foreknowledge. While certain good old ladies, panic struck, measured off each sip of Souchong with an uncommonly solemn—significant pause—as they listened to the melancholy report. So great has been the alarm that it is recommended by those same prophets to bar up their doors and windows against the contaminating influence of the Baptist Herald. 'It's now going to advocate the doctrine of no Devil, (say they) and what in the world shall we do without a Devil to take care of wicked men; the Herald might as well publish a license to sin at once, as take away that terror to evil doers.' No, reader, no, believe us, it is not so. We have very recently had sufficient evidence, aside from the scriptures, to believe that there are more Devils than one. But there certainly need be no apprehension of any worse Spirits in the world to come than have been visible among certain professed Christians in Brunswick at different periods of time within about five years past.

There appears to be a degree of impartiality and fairness in the Herald, which we do not always find in papers of the same order. In closing the controversy between 'A. B.' and Elder Beebe, last week, the Editor frankly says:

"We cannot say that the answer of Elder B. has been fully satisfactory to us; perhaps it has left a little advantage in the hands of Universalists."

## THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, AUGUST 28.

## WESTBROOK UNIVERSALISTS.

It is greatly to be regretted by every friend of Christian virtue and social happiness, that there are some people, who, in order to manifest their devotion to the cause of Christ, deem it necessary, when occasion presents, to slander the characters of their neighbors professing a different faith. Whenever we have seen such people, we have been astonished that they should so far deceive themselves as still to suppose that they can in reality be Christians, while violating the first and most important principles of the religion of Jesus.—Christianity, if we know any thing about it, is a religion of brotherly love—a religion that will not allow its professors to hate or slander even their enemies.—Whenever any do this, and do not make prompt and honorable reparation for the wrong, the case is plain to us, that their religion is a deception,—like sounding brass and tinkling cymbals—all discordant sound and no valuable substance.

In June last, an highly respected friend belonging to Westbrook, put into our hands some manuscripts containing an account of the abusive treatment which the Universalists of that town had received from Rev. Mr. Bradley, an orthodox clergyman in W. Want of time to prepare the manuscripts for publication, and of room to give them a place, together with what was a still stronger reason for delay,—a reluctance on our part to expose the conduct of a gentleman of Mr. B.'s profession, however our duty might require us to do so, (for we wish to live in peace and avoid personal broils as much as possible,) have hitherto prevented our noticing the subject. The desires and expectations of our friends in Westbrook, however, should no longer be unfulfilled; and unthankful as the task is, we must proceed to state, what for the honor of the Christian character we should be glad to say nothing about.

It appears that our friends in Westbrook,—among whom are all the gentlemen who have been representatives and selectmen of the town since 1821,—(with the exception of one, who is a Unitarian,)—being desirous of enjoying the benefits of the preaching of the gospel as they understand the scriptures, engaged the labors of the Rev. Jacob Wood, of Saco, for a part of the time, who has accordingly preached with them.—They had hoped that in the exercise of a common religious right, they might be permitted to worship the God of their fathers in their own way, without molestation from others, and especially without being attacked in their private characters by the hate of religious bigotry, and made to suffer reproach unrighteously. In this reasonable hope, however, they were mistaken. The introduction of Universalist preaching there, roused that Evil Spirit which is always engaged at the promulgation of the doctrine of Universal Grace and Salvation.

The complaint made by our correspondent and friends generally in Westbrook is, that on a certain occasion Rev. Mr. Bradley, in conversation with one of his church members, charged the supporters of Mr. Wood with being dissipated characters, and that on being notified of the wrong he had done them, he refused to make public reparation. The fact that he had so represented them, was communicated by this church member to some of the leading men of the town who happen to be Universalists. Subsequently Mr. B. was called on by one of the supporters of Mr. Wood, and interrogated as to the truth of the report that he had charged them with being dissipated characters. At this interview Mr. B. was greatly troubled and forgetfulness. He could not swear that he did so charge them, or that he did not; but acknowledged that if he did he was unguarded in his expression and ought not to have made it. This, so far, we should consider not unfair, on the supposition that he actually forgot whether he had charged the Universalists as alleged. But when he came to add that he did not mean the gentleman interrogating him, Mr. —, Mr. —, Mr. —, &c. &c. the inference is that he did make the statement; otherwise he would not have proceeded to make exceptions as to the extent of its application. Mr. B. was told that what he had said was not satisfactory. The charge had been extensively circulated; the supporters of Mr. Wood felt unjustly implicated, and he must make reparation publicly. Mr. B. excused himself from this by professing then to be in haste; and promising the gentleman to see him again, left him.

Here the matter would probably have rested, had not Mr. B. subsequently taken occasion to use other language equally implicating the moral characters of the supporters of Mr. Wood,—a circumstance which shows that his confession of "unguarded expression," was not very sincere. The Universalists own such part in the meeting-house that on Mr. Wood's being engaged, it was agreed he should have the pulpit every fourth Sabbath. After the ordination of Mr. Jewett (in place of Mr. Bradley) and when it was Mr. J.'s turn to preach at Saccarappa, and Mr. Wood's to preach in the meeting-house, Mr. Bradley appears at an early hour at the meeting-house, surrounded by his church, attending the Sunday School. It being understood that it was his design to occupy the pulpit, a committee waited upon him and notified him of Mr. W.'s appointment, and of the fact that it was his right to preach in the house. Disregarding this notice, he hurried into the pulpit and commenced divine service, thus excluding Mr. Wood and the Universalists from the house, who, being cheated of their rights, were obliged to repair to Stroudwater village to worship unmolested. This conduct of Mr. B. was poor evidence of his having repented of his abusive treatment of the Universalists, many of whom owned property in the meeting-house and had contributed for years towards his support as a preacher. But the indignity did not stop even here. He goes out exulting in his unrighteous triumph over the Universalists, exclaiming "We have out-generalled them! They went over to Stroudwater village—it is more handy to the gig shop." The Universalists of Westbrook are a respectable and moral people, who will not suffer in a comparison in any respect with Mr. B.'s society. Such repeated instances of slander and abuse, they felt bound in duty to notice. Accordingly a communication signed by Z. B. Stevens, Esq., Jonathan Smith, Esq., Geo. Bishop, Esq., Oliver Buckley, Esq., Chas. Bartlett and W. B. Goodrich, was addressed to Rev. Mr. Bradley, mentioning the charge he had preferred against them, and requesting him to make a suitable acknowledgment of his error in writing. The following is a copy of the letter sent to Mr. Bradley.

Westbrook, May 26, 1829.

REV. SIR:—By your own confession, you have publicly declared the supporters of the Rev. Mr. Wood in this town drunkards and dissipated characters.

That we (and we believe the supporters of Mr. W. generally) are not deserving of that foul aspersion, you must on reflection candidly acknowledge. Although laymen, and perhaps not what *Hopkiansians* call orthodox, our reputation is dear to us, and we trust you will not hesitate to make us that just public reparation which your profession as a Christian and public Teacher would dictate.

For that purpose we respectfully submit the enclosed certificate which you are requested to sign, or give us some other in your own manner, or some explanation of the motives of your conduct towards us.

Respectfully yours,

ZACHERIAH B. STEVENS,  
JONATHAN SMITH,  
CHARLES BARTLETT,  
GEORGE BISHOP,  
OLIVER BUCKLEY,  
WALTER B. GOODRICH.

The letter was accompanied by the following, which he was requested, as a Christian, to sign.

Westbrook, May 26, 1829.

GENT.—Having stated that the supporters of the Rev. Mr. Wood in this town (among whom I understand you are,) are drunkards and dissipated characters, and on consideration finding the observation not to be founded in fact, I feel it my duty as a Christian, to make reparation for any injury that may have arisen to you and others, by thus stating the declaration to have been made without consideration.

Thus put in the way of performing what was manifestly a Christian duty, he utterly declined to take any notice of the letter, or to make any reparation. Such conduct is truly reprehensible. If Mr. B. thinks to establish his claims as a better and more orthodox Christian than his neighbors, we think his conduct in this business is not calculated to aid him in so doing. Or if he thinks to put down the cause of truth in Westbrook by vilifying the characters of the respectable citizens who are engaged in its defence, he may find, when it is too late, that he is contending against a power that is greater than his own. "Where persecution begins, Christianity ends." In this country men are not to be put down by arbitrary force. It is a land of equal rights, and we trust our friends in Westbrook will assert theirs. We never knew a persecuted sect, but what prospered under its persecutions. Let them take courage. *Magnus est veritas, et prevalebit.*

## BIBLE SOCIETY, PORTSMOUTH.

We copy the following editorial article from the N. H. Observer of the 19th inst. The design of it we suppose to be to create an impression that the Universalist Society in Portsmouth is not in favor of circulating the Bible—considering it "opposed to Universalism," and that this is the only religious Society in that town that is unwilling to connect itself with the operations of the American Bible Society.

The Universalists in Portsmouth, lately held a meeting, at which they protested against the American Bible Society, as being opposed to Universalism, and declined having any part or lot with other sects in this town, in the Portsmouth Bible Society. They then chose a committee of five, to ascertain in whether any of their own society are destitute of bibles, and supply them if they are.

The truth of the case is this. Some weeks since a Bible Society, auxiliary to the American Bible Society, was formed in Portsmouth. Agreeably to the Constitution, this Society appointed distributing Committees for each religious Society in town. The Committee appointed for the Universalists, notified the Society of their appointment, and requested its advice on the subject. A meeting of the Society was held shortly after, at which the following resolutions were passed. They will show whether the Universalists of Portsmouth are opposed to the circulation of the Bible or not. Their resolution to ascertain and supply all the destitute in their Society, we recommend as a safe and honorable example for all our sister Societies to follow.

**Resolved,** That this Society highly approve of the distribution of the Bible, and that we will endeavor to ascertain whether any persons or families in this Society are destitute of it, and if there are any, we will take measures and provide the means for supplying them.

**Resolved,** That a Committee of five be chosen to ascertain whether any persons or families in this Society are destitute of the Bible, and if they find any, that they be requested to open a subscription for the purpose of obtaining the necessary funds for purchasing Bibles, to be furnished to those who are destitute.

**Resolved,** That this Society cannot conscientiously join the "Auxiliary Bible Society," lately formed in this town—that we have not full confidence that the funds to be obtained will be faithfully applied to the avowed object, and that, although we would not wish to be uncharitable, yet we have strong reasons for believing that the funds obtained and to be obtained by the "American Bible Society," have been and will be appropriated for sectarian purposes by a denomination of Christians who believe it to be their duty to suppress if they had power, the heavenly doctrine of Universal Benevolence and Salvation, which it is the happiness of this Society to believe and support.

Rev. Thos. F. King, Daniel Brown, John Grant, jr. Thos. P. Drown and Daniel Ham were chosen a Committee to carry the first and second of the foregoing resolutions into effect.

Whether the Universalists is the only Society in Portsmouth opposed to connecting itself with the operations of the American Bible Society, will appear from

the following Resolution and Votes passed by the Baptist Society in that town. They will speak for themselves. We will only add, that these proceedings were had on the 10th inst. nine days previous to the publication of the *Observer*, the editor of which, we presume, could not be ignorant of what the Baptists had done, though he was pleased to say nothing concerning them—singling out the Universalists as if they alone were opposed to the operations of the American Bible Society. We copy from the N. H. Gazette.

At the annual meeting of the First Baptist Society in Portsmouth, N. H. held by adjournment on the 10th day of August instant (fifteen days notice having been previously given of the subject to be acted upon,) the following resolve was adopted and votes passed, viz:—

**Resolved unanimously,** That we consider an association of civil and ecclesiastical power, or a union of Church and State, as one of the greatest calamities which could befall our country, and that it should be resisted in every possible shape in which it may be presented. That we view with deep anxiety and alarm the progress the Clergy of the United States have already made toward its accomplishment, aided by vast sums of money, which they have drawn from the hard earnings of the industrious poor, as well as from the coffers of the affluent by means of institutions which they have created under the specious pretext of disseminating the Gospel and other pretended charities, and by which they have been enabled to address themselves to the sympathies of the public, with a success unexampled in the history of our country.—That in this light we view the formation of the "Portsmouth Auxiliary Bible Society," and that while we hold in the highest estimation the HOLY SCRIPTURES, and will cheerfully contribute, to supply every member of this Society who may be destitute of them, we do not believe it to be our duty to contribute our money to be distributed by those over whom we have no control, and without any satisfactory assurance that it will be faithfully applied to the purposed object.—That although we charitably hope many of our Christian friends who lend their aid to promote the objects of the various societies which have been originated by the Clergy: such as Bible Societies, Sabbath Schools, Missionary Societies, Tract Societies, &c. &c. &c. as also their memorial to Congress to stop the mail on the Lord's day, are actuated by motives which to them appear justifiable, yet we cannot disguise our fears, that those measures are the work of an aspiring priesthood, aiming at the very annihilation of our civil and religious rights, and at a period too, when the country from which we emigrated in pursuit of a soil where liberty of conscience might be enjoyed, are making advances in the cause of freedom, as is evinced in the Catholic Relief Bill recently passed by the British Parliament.—That in our opinion, the object of the Sabbath Schools is to aid the Clergy in the accomplishment of their design of introducing a union of civil and ecclesiastical power is apparent from the declarations of Ezra Stiles Ely, D. D. made by him in a discourse delivered at Philadelphia, July 4, 1827, in the following words, namely:—"I propose following a new sort of union, or if you please, a Christian party in politics." "Our rulers are bound to be orthodox in their faith, and that if it be objected that the plan will make hypocrites, we are not answerable for their hypocrisy if it does." "Our Presidents, Secretaries of the Government, Senators and other Representatives in Congress, Governors of the States, Judges, State Legislatures, Justices of the Peace and City Magistrates, are just as much bound as any other persons in the United States to be orthodox in their faith," and in reference to their election, that "the Presbyterians alone could bring half a million of electors into the field;" and also from the declaration of a Clergyman in Connecticut, that "in ten years, or certainly in twenty the political power of the country would be in the hands of those whose characters have been formed under the influence of Sabbath Schools."

**Voted,** That Benjamin Carter, Thomas Treadwell, and Daniel P. Drown, be a committee for the purpose of ascertaining whether any member of this Society is destitute of the Bible, and to take measures for supplying any such with it.

**Voted,** That the clerk furnish Elder Moses Howe, ministering to this Society, with a copy of the foregoing proceedings, and that afterwards they be published in the N. H. Gazette.

JOHN N. NUTTER, Moderator,  
EDMUND M. BROWN, Clerk,

## SPIRIT OF ORTHODOXY.

The last Trumpet contains the following anecdote, illustrating the spirit of orthodoxy.

A pious Deacon, at a Conference meeting, in the town of D\*\*\*\*\*, about 30 miles north of Boston, addressed his auditors as follows: "My friends, there is a new doctrine going about now-a-days.—We are told that all mankind are going to heaven. But, my brethren and sisters, we hope for better things."

The new Universalist Meeting-house in Malboro', Mass. will be dedicated next Wednesday:—Sermon by Rev. Sebastian Streeter, of Boston. The public services will commence at 10 o'clock, A. M.

**ST. LAWRENCE ASSOCIATION.**  
This Association of Universalists met in Canton, N. Y. on the 24th of June last, and organized the Council by choosing Fr. C. G. Pierson, Moderator, and Frs. J. Wallace and D. Mack, Clerks. The business session of these occasions was transacted with the utmost harmony. Five sermons were preached. Three

by A. Wood, and two by C. G. Pierson. The Circular Letter was written by Br. Franklin Langworthy. The Association will meet next year at the same place, on the last Wednesday and Thursday in June.

**MINOR ASSOCIATIONS.**  
The three Universalist Associations that are to be held in Maine this Fall will consist of the ministering brethren and three delegates from each Society. It is hoped that the Associations will be fully and punctually attended by ministers and delegates. There being now but three meetings of these Associations, one for each, in a year, we may express the hope that our ministering brethren throughout the state will endeavor to be present at each meeting.

The business to be transacted by the Association this Fall will be, to choose a Committee on Fellowship and Discipline for the year—nine Delegates to represent each Association in the next Maine Convention—to attend to the representations from Societies with a view to make out a Report to lay before the Maine Convention, and to attend to such other business as may ordinarily or extraordinarily come constitutionally before the Council.

**A NEW PROJECT.**  
There are, at no great distance, fifty young and middle aged men who have a great aversion to work.—Hoing corn, cutting wood, using the handsaw or probing the fore-plane blisters their hands very much, and they are therefore unfortunately unable as they are indisposed to obtain a livelihood in this way. Some of them have tried the yard stick and gallon pot, but have failed in business and are now out of employ. All are poor, having no property but what consists in hand-cloth coats, beaver hats, ruffled shirts, gold watches, seals, &c. For one thousand dollars per year they would all become "hopefully pious," and travel around the country to promote the cause of Missions, &c. Their services seem to be required, as they might do much good in this business. We propose a method by which they may become "pious" and be employed in this important work. It is ascertained that there are ten thousand people in this county who annually expend five dollars each more than what is necessary to keep their bellies from growing to their back bones. This sum should be given by each of the above named persons. In this way a fund of fifty thousand dollars could be easily obtained, which would furnish one thousand dollars a piece for those "indigent young men," in which case they would speedily engage in the "good work."

Three hundred and forty-two Agents will call on the citizens of this county in the course of next month to receive from them the capitation tax of five dollars. Let every one hold himself in readiness to meet their demands.

**VERMONT.**  
On the last Saturday in June last, eight highly respectable individuals in Cavendish, Vt. publicly gave themselves up to the Lord Jesus Christ, as disciples and followers in the ordinance of Baptism, and with two others joined the Universalist church in that place, under the pastoral care of Br. Warren Skinner. The present number belonging to that church, which has been formed but a short time, is thirty-five. These are the good fruits of a late Calvinistic "revival" in that place.

A Universalist Society has been formed in Chester, near Cavendish, where Br. Skinner preaches a part of the time. A letter of his published in the *Vera Evangelical Magazine*, represents our cause in Vermont as being very prosperous. This is what might have been expected amongst the intelligent and hardy people of the "green mountains."

**OUR NAME COVETTED.**  
A Presbyterian paper has lately been commenced in Hamilton, Ohio, by the name of the "Christian Intelligence." It is edited by Rev. David McMillan. We have, it is true, no exclusive title to the name which we have worn for the last nine or ten years; but we do not like very well to see Calvinism propagated under our cognomen as if we were its advocates. We hope our readers in Ohio will be on their guard; and that editors generally, when they copy any thing from that paper, will do us the justice so to give credit as not to leave the public to suppose it was taken from this paper.

The controversy which has been carried on in the Anti-Universalist, between Rev. Adia Ballou, and Origen Bachelier, the Editor of the above filthy publication, is about to be published in the book form. We have not read this controversy, and therefore can say nothing of its merits; but from the wish expressed by the Editor of the *Mirror* last week, that his brethren in places where Universalism does not prevail, should not read it, we infer that it is calculated to do the cause of Unitarianism little good. If the amount of sound argument was not on the side of Mr. Ballou, we presume the *Mirror* would have no fears as to the consequences of its being read by the orthodox.

We did marvel, we confess, that so desecrated a person as Mr. A. Ballou should have consented so far to gratify Bachelier's desire to attract attention to his paper, as to go with his pearls into the dirty "parker of the Anti-Universalist." He did it however on his own individual responsibility.

**BAPTISTS IN KENTUCKY.**  
From an article in the *Columbian Star*, a Baptist paper, it appears, that in Kentucky, people are immersed on a simple profession of belief in the religion of Christ, without any particulars stated. The *Star* condemns the practice utterly.

N. H. Observer.

We should expect that the exclusives of this age would "condemn the practice" of the Apostles, and primitive Christians. Was any thing more, as a prerequisite to Baptism, required of the Eunuch, than a simple profession of belief in the religion of Christ, without any particulars stated? See Acts viii. 36, 37.

**MEETING OF ASSOCIATIONS.**  
The F. C. & O. Association will meet in Fryburg, on the 9th and 10th of September. The religious exercises on Wednesday will be held in the *Cathare or Lover Meeting-house*, and on Thursday at the *Corner*. The Ministering brethren are invited to call on Br. Hawkins.

The Old Colony Association will meet in Plymouth, (Mass.) on the 24 of September.



## ORIGINAL COMMUNICATION.

[For the Christian Intelligencer.]

## SHORT SERMONS—NO. 1.

Who worketh all things after the counsel of his own will.—Eph. i. 11.

That God is the only self-existent and independent being in the Universe; that He is the Maker and Governor of all creatures and things; are truths which appear to be evident from reason and scripture. It is a dictate of reason, that whatever has a beginning must have had a cause. Hence the cause of the first evil was good, for evil could not exist before the first, to be its cause. Whether man, angel or God be the first cause of evil, there could be no evil in the cause, till evil, which is the effect of a cause, existed.

The scriptures represent God as the first overruling cause of all events. Christians generally admit God to be the cause of all good, but many do not admit that God worketh all things after the counsel of his own will. At least they do not admit that God causes moral agents to act wickedly. Were they to admit this, they could more readily admit that God was under moral obligation as a good being, to overrule the wickedness of mankind for their ultimate, individual good. For if God works in mankind both to will and to do, of his good pleasure, even when they do wickedly, he must as a good being intend their final holiness and happiness; though for a time, he sees best that they should be both sinful and miserable.

To illustrate the sentiment of the text, would state the following proposition and attempt to prove it from the Bible, viz:—That God predicts by his prophets shall come to pass hereafter, is fixed and certain, and cannot fail of taking place in the time. To prove this proposition, consider the following declarations of holy writ.

Jesus said, Matt. viii. 7, "It must needs be that offences come; but who unto that in a by whom the offence cometh." Now what must needs be is necessary for some divine purpose, and will certainly come to pass. So in Luke xvii. 1. "It is impossible but that offences will come, but who unto him through whom they come." Paul says, 1 Cor. 9: "For there must be heresies among the people." Offences and heresies were not right, in themselves considered, but God could overrule them for the furtherance of righteousness and truth. Matt. xxiv. 6. "And ye shall hear of wars and rumors of wars, for these things must come to pass."

God said to Abraham, Gen. xv: "Know of a surety that thy seed shall be a stranger in a land that is not theirs and shall serve them; and they shall afflict them four hundred years." All this was certain in the divine mind. It could not fail of taking place. It was wicked in the Egyptians thus to afflict the seed of Abraham, and God judged and punished them for it. God said to Moses in Midian, "When thou goest to return into Egypt, see thou do all these wonders before Pharaoh, which I have put in thine hand; but I will harden his heart, that he shall not let the people go." Exod. iv. Pharaoh did will to harden his heart, as God worked in him to will, of his good pleasure, and then he suffered the consequences of his voluntary wickedness.

God predicted by Nathan, that "the sword should not depart from David's house because he despised him, and had taken the wife of Uriah to be his wife." And God said he would take David's wives and would give them unto his neighbor." 2 Sam. 12. This prediction was certain, and it was wickedly fulfilled by Absalom. God revealed to Elisha the evil conduct of which Hazael should be guilty. In view of this cruel conduct the prophet wept. Hazael said, "Is thy servant a dog that he should do this thing?" 2 Kings, 3. He did not realize his dependence on his Maker. But when he had murdered his master and ascended to the throne of Syria, he fulfilled the prophet's prediction.

The Lord made known to Daniel what should befall his people in the latter days. He told him that two powerful kings should be stirred up to battle, and both of these kings' hearts should be to do mischief, and they should speak lies at one table, and the heart of one of them should be against the holy covenant, and have indignation against it, and do many other wicked things. See Dan. 10 and 11 chapters. It was certain in God's mind that these wicked things should be done.

Peter and his brethren, in solemn prayer to God rehearsed an ancient prediction recorded in Psalm 2, and considered it fulfilled at that time. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles, and the people of Israel were gathered together, for to do whatever thy hand and counsel determined before to be done." Acts 4. To treat the Saviour in this manner was wicked. But God overruled it for the good of the sinful children of men. Nevertheless as they did not intend it for good, but for evil, they must suffer for a season the consequences of their evil conduct.

God foretold in Psalm 22, the wicked conduct of Christ's persecutors; that they should reproach and despise, pierce his hands and feet, and cast lots upon his vesture. Again Peter says, Acts 1: "This scripture must needs have been fulfilled, which the holy spirit by the mouth of David

spoke before concerning Judas which was guide to them that took Jesus." This prophecy was spoken more than a thousand years before Judas was born. Ps. 4. His lifting up the heel against Christ, alludes to a beast which was waxed fat and kicks his kind master, who daily feeds him.

The prophet Isaiah foretold the wickedness of Christ's enemies. He was despised and rejected of men. He made his grave with the wicked. And he was numbered with the transgressing thieves. 53.

Christ foretold the same thing, Mark 8: that he should be rejected of the elders and be killed. To kill the innocent Son of God was wicked. Again Mark 14: Christ foretold that his disciples should be offended because of him. And Peter did not believe that he should deny his Lord. Christ told him that he should deny him that night, and Peter voluntarily fulfilled the prediction, and went out and wept bitterly. Peter acted wickedly in lying and swearing.

Again John 15, Jesus said, "But this cometh to pass, that the world might be fulfilled that is written in their law, they hated me without a cause. Psalms 35 and 69.

So Christ predicts concerning his disciples, Matt. 10. "Ye shall be hated of all men for my name's sake."

Paul foretold the wickedness of the man of sin. 2 Thess. 2 and that many should depart from the faith of the gospel, 2 Tim. 4.

So in Rev. 17, John says, "These have one mind and shall give their power and strength to the beast. These shall make war with the Lamb. For God shall put in their hearts to fulfill his will, and to agree to give their kingdom unto the beast, until the words of God shall be fulfilled." What God put in their hearts to do was wicked, yet for a time these ten kings were to go to perdition.

From the above scriptures it appears evident, that God overrules all the actions of wicked men to accomplish his wise and benevolent purposes. Now if these wicked men are made subservient to the divine glory, they must be endlessly miserable or annihilated, or finally saved for the divine glory. But where is the impartial goodness of God in making creatures for endless misery or annihilation after they are doomed to sin and misery most awful while they live on earth? Surely the wrath of man shall praise God, and the remainder thereof, he will restrain. Blessed be God. Amen. S.

## THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, AUGUST 28, 1829.

The Russians have obtained further advantages over the Turkish forces. A late arrival from England brings the intelligence that the Russian Army, after vanquishing the enemy near Choumka, followed up their success and conquered Silistra. Among the prisoners, two Pachas of high dignity were taken.

A writer in the Brunswick papers, speaking of the hard times for the laboring class of the community, recommends that a company be formed in that vicinity for the purpose of purchasing some unsettled township of land in Maine and emigrating thereto. Land of the first quality he says may be purchased at 25 to 30 cents per acre in townships which are not settled, whereas in those that have settlements in them, it cannot be had short of \$2.50 per acre. By joining together, purchasing and settling a township, the sum of \$52,992 may be saved to the proprietors in the value of the land. Each township contains 23,040 acres. This would accommodate 115 families with 200 acres each and cost to each family only \$60—a fourth part of which, according to ordinary terms, must be paid down, and the residue in 1, 2, and 3 years. By joining together and taking shares under these circumstances, he says, the proprietors may place themselves in independent circumstances at once.

There is to be a meeting of the industrious young men of Lincoln and Cumberland counties, at Pike's Hotel in Brunswick, on the 7th of September at 2 o'clock, P. M.

Gov. Forsyth, of Georgia, has declined being a candidate for re-election; and in the letter expressing his determination to this effect, expresses his desire to be elected U. S. Senator. They do things differently in the South from what we do here. What if Gov. Lincoln should inform the Legislature that he had concluded no longer to serve as Governor, and would thank them to elect him Senator in Congress. Would he be likely to be chosen?

Gen. Jackson has recovered from his late sickness. He is now able to attend to business as usual.

Dr. Watkins' case has at length been finally decided upon, it having occupied the attention of the Court for about three months. He has been found guilty on three several indictments, and severely fined and sentenced to nine months imprisonment. His family, which is said to be very interesting, are in destitute circumstances. It seems hard that

they, being innocent, should suffer for the crimes of the guilty.

The new State House which is now "being erected" at Augusta, is 150 feet in length and 50 feet in width, exclusive of the arcade 80 by 15 feet, and the colonnade. The height of the building will be 47 feet below the roof. The basement story is laid of hammered stone taken from the spot whereon the capitol stands. It is dressed with singular neatness, is a beautiful granite, hardly distinguishable from marble. The whole exterior of the building will be hewn stone. When completed it will be one of the most elegant buildings in the United States.

Col. Arthur Plumer, of this town, was, on the 20th inst. elected Brigadier General of the 1st Brigade, 2d Division of Maine Militia, vice Gen. Ladd, resigned.

On the same day, Col. Alfred Marshall, of China, was elected Brig. Gen. of the 2d Brigade in the same Division, vice Gen. Fowle, resigned.

The candidates to represent Hancock and Waldo counties in the next Senate of Maine, are, of the Anti-Administration party, Hon. Aaron Holbrook, and Hon. Andrew Witham—and of the Administration party, Rev. Joshua Hall, and Hon. Charles Hutchins, Jr.

The late Congressional elections in Kentucky have resulted in the re-election of Messrs. Clarke, Wickliffe, Lecompte, Daniel, Lyon, Yancey, Chilton and Letcher. Messrs. R. M. Johnson, John Kincaid and N. D. Coleman are also chosen. These are new members. We are happy to see Col. Johnson returned to Congress.

From present appearances the latter harvests in this region must suffer severely by the present long continued drought.

The general election of State Officers in Maine takes place in a fortnight from next Monday.

The Anti-Jackson Convention of Cumberland county, which assembled in Gray last week, nominated as candidates for re-election to the Senate from that county, Hon. Jona. Page, Rev. Geo. Ricker, and Hon. Andrew L. Emerson.

Jemima Wilkinson. This petticoated misleader of a band of fanatics from Rhode Island, purchased a large and beautiful farm near Seneca Lake, N. Y. which is now in possession of one of her disciples, called Aunt Esther; it is not far from Pen-Yan, (or Pennsylvania and Yankee Town.) Aunt Esther holds it fast to the glebe, and will not sell a rod: her companions are 20 fawn coloured cats. A late traveller relates one of Jemima's miracles, which is quite as convincing as those of the prince bishop Hohenlohe. She announced her intention of walking across Seneca Lake, and alighting from her carriage, walked to the water on the white handkerchiefs strewn in the road by her followers; she stepped ankle deep into the water, and then, turning to the multitude, inquired whether they had faith that she could pass over, for if not she could not; on receiving an affirmative answer, she returned to her carriage, declaring that as they believed it in her power, it was unnecessary to display it. Jemima died some years since, and Aunt Esther is probably the only remaining—it is conjectured that she values Jemima's earthly legacy, the farm, more than her prophetic teaching.

The Cincinnati Daily Advertiser expresses the opinion from the various accounts which have been published of the favorable state of the crops, that there will be, at the lowest estimate, one million more barrels of flour in the United States the present year, than were ever made in any year before.

Accounts from all parts of the country represent vegetation as being unusually luxuriant; the crops of grain already gathered are abundant, and the corn promises a bountiful return for the labors of the husbandman.—Fruit and vegetables were never more plentiful of cheaper.

It is ascertained that that part of the State of Maine which is claimed by the British contains not less than eleven thousand square miles. Now this land at the price of 12 1-2 cents per acre, amounts to eight hundred and eighty thousand dollars.—This is surely worth contending for. *Bost. Com. Gaz.*

Near the Mississippi a duel has been fought at ten paces, with rifles, between R. J. Lyons and Dr. T. J. Adams. Both parties were severely wounded, and satisfied.

At a late Commencement of Transylvania [Ken.] college, the degree of A. M. was conferred upon 18 graduates, among whom was Henry Clay, Jr. An oration on civil liberty was delivered by R. M. Johnson.

At Albany, N. Y. Mr. R. Van Dyke is exhibiting a new machine of perpetual motion, operated by atmospheric air—faster and slower according to the current, but always going. It is a kind of windmill.

A man named Litchenheim has recently been practising on the credulity of the

good people of Harrisburg. He represented himself as a converted Jew, and talked Hebrew. He contrived to convert to his own use sundry articles of clothing that belonged to those at whose expense he was eating.

The man who thus deceived in the name of a converted Jew, might probably have sought in vain for so good a standing as he obtained under the less imposing title of an old and steady Christian.—U. S. Gaz.

§3—The Editor expects to preach next Sabbath in Winslow.

## TO CORRESPONDENTS.

Our friend at Bath will receive our thanks for the information he has communicated. The facts he mentions were new to us. We had nothing to lead us to a knowledge of them.

E. T. is received, but he must write better before we can insert any thing from his manuscript.

"An Inquirer" who asks for an explanation of Matt. xii. 31, 32, shall be attended to as soon as possible. "Impartiality" and "B. O." will appear in our next.

## MARRIED.

In this town, Mr. Joseph B. Walton, to Miss Eunice L. Lincoln.

In Pittsboro, by Daniel Sewall, Esq. Mr. Denis Place, of this town, to Miss Jane Hall, of Pittsboro.

In Portland, on Monday morning last, by Rev. Jacob Wood, of Saco, Mr. CALLE S. CARTER to Miss JANE A. CHURCHILL, daughter of Hon. J. C. Churchill.

In Kennebunk, Mr. Samuel Tenny, of Hallowell, to Miss Mary, eldest daughter of Major Timothy Frost.

## DIED.

In Fryeburg, 19th, Malvin, son of William Stevens, aged 20 months.

In Athens John Ware, Esq. aged 63, for many years a distinguished merchant in Somerset Co.

In Cheshireville, on the 18th inst. Ebery Channing, son of Joseph D. Prescott, aged 16 months.

In Dresden, on Saturday last, suddenly and much lamented, Mrs. Mary Houdette, consort of George Houdette, Esq. aged 45.

In Vienna, Mr. Abel Whittier, aged 49.

## MARINE JOURNAL.

## PORT OF GARDINER.

## ARRIVED.

Sch.	From	Arrived
Oaklands, Tarbox, Boston.	August 20.	
sloop Amasa, Edwards, Nantucket.	August 21.	
sloop Deborah, Burgess, Sandwich.	August 22.	
schr. Rob-Roy, Fowler, Newburyport.	August 23.	
schr. Betsey & Sally, Baker, Dennis.		
schr. Charles Lee, Manchester.		
sloop Raptia, Calf, Portland.		
sloop Elizabeth, Stamford, Ipswich.		

## SAILED.

Sch.	To	Sailed
Two-Friends, Nickerson, Dennis.	August 20.	
Betsey, Nickerson, Dennis.		
Deight-in-Peace, Baker, Dennis.		
sloop Charles, Atkins, Sandwich.	August 21.	
schr. D'Wolf, Baker, Bristol.		
schr. Commerce, Manning, Salem.	August 26.	
schr. Oaklands, Tarbox, Boston.		
schr. Catharine, Marston, Boston.		
schr. Only-Daughter, Fairbrook, Salem.		
schr. Don Quixote, Calwell, Salem.		
schr. Charles Lee, Salem.		
sloop Raptia, Calf, Portland.		

## NEW AND CHEAP BOOK-STORE.

WILLIAM PALMER has this day opened a Bookstore, Circulating Library, & Book Bindery, in the new building opposite E. McLeellans Hotel, where he has a large assortment of SCHOOL BOOKS & STATIONARY. The following comprise a part of his stock:—Woodbridge & Willard's Geography Morse's do., Cumming's do., Woodbridge's do., Kim's Arithmetic, Colburn's do., Bezout's do., Smith's do., Webster's Spelling Book, Cumming's do., Juvenile do., National do., Walker's large and small Dictionaries, Primary Class Book, Reading Lessons, Murray's Grammar, English Reader, National Reader, Definition do., Popular Lessons, History of the United States, Blair's Rhetoric, Whelpley's Compend, Virgil Delphic, Cicero de Oratore, Excerpta Latinis, Titu Livii, Latin Reader, Latin Grammar, French do., Greek do., Sherevelii Lexicon, Flint's Survey, Bowditch's Navigator, Blunt's Cost Pilot, Watt's Hymns; Methodist do., Springer's do., Cottage do., Bibles, Common Prayer, Ink, Paper, Quills, Slates, Pencils, Penknives, &c. &c.

Also—A large assortment of BLANK BOOKS—consisting of Ledgers, Day Books, Records, Journals, Alphabets, Memorandums, &c.—all of which will be sold cheap for country produce, Rags or CASH.

BOOK-BINDING executed with neatness and despatch. Blank Books ruled and bound to any pattern at short notice and in a workmanlike manner. Old Books rebound at Boston Prices.

Gardiner, August 20, 1829.

## FIRST AND LAST CALL.

THE Subscribers having disposed of their stock in trade, and wishing to close business, most earnestly call on all indebted to them by note or otherwise to make immediate settlement, as all delinquent by the 20th of September, will find their demands with an Attorney.

GILLPATRICK & LOVEJOY.

August 25, 1829.

## KENNEBEC ss—

WHEREAS Remben Bean, Guardian of Levi Eldridge, Mchitable Eldridge, Rhoda Eldridge, Eunice Eldridge, Betsey Eldridge, and William Eldridge, has presented an account of his Guardianship to the Judge of Probate, in and for said county, for allowance. All persons interested in the settlement of said account are hereby notified to appear at a Court of Probate, to be held at Farmington, in and for said county, on Tuesday the seventeenth day of September next, and show cause, if any they have, why said account, as exhibited, should not be allowed.

Given under my hand at Augusta, this twenty-eighth day of July, A. D. 1829.

H. W. FULLER, Judge.

## GARDINER LYCEUM.

THE Fall Term at this Institution will commence on Wednesday, September 9th, and continue till December 23d. Candidates for admission must be at least twelve years of age, and qualified to pass an examination in the ground rules of Arithmetic, and the elements of Grammar and Geography. The studies of the next year will be as follows:—

## FIRST TERM:

Commencing on the 1st Wednesday in September.

Third Class—Arithmetic, Geometry, and Book-keeping.

Second Class—Chemistry, Mensuration, Heights and Distances, Surveying, and Rhetoric.

First Class—Political Economy, Mineralogy, and Astronomy.

## SECOND TERM:

Commencing January 6, 1830.

Third Class—Book-keeping, and Algebra.

Second Class—Agriculture, Chemistry, Navigation, and Natural Philosophy.

First Class—Federalist and Spherics.

## THIRD TERM:

Commencing May 5, 1830.

Third Class—Application of Algebra to Geometry, Trigonometry, and Calculus.

Second Class—Natural Philosophy and Drawing.

First Class—Natural History, and a general review of the studies of the course.

Lectures will be given on Natural Philosophy and Mechanics, on theoretical Agriculture, Chemistry and its applications, and on Natural History, during the second and third terms.

The Officers of the Institution are, EDWARD L. CUSHING, President.

KIAT B. SEWALL, Tutor.

EZEKIEL HOLMES, Professor of Chemistry, Natural History, Agriculture, Botany, &c.

The expenses are as follows. For tuition in the third class, it will be at the rate of \$12 per annum; and in the first and second classes, eight dollars per term, including fees for Lectures.

Board, including room rent and washing, one dollar and fifty cents per week—the room being furnished with a bedstead, mattress, table and chairs. If desirable the room will be wholly furnished by the steward, for which eight cents a week additional will be charged; and to students who room alone sixteen cents. Thus the expenses to a student who rooms alone wholly furnished, for board, washing and room rent, will be \$1.75 per week. Wood and candles to be furnished by the student.

A commodious work shop is prepared, under the superintendence of Mr. PHILIP C. HOLMES, where all students who desire it may be employed three hours a day; for which they will be entitled to five cents per hour in payment for their board. Those who are in some degree advanced and acquainted with the use of tools, will be allowed a greater sum per hour, according to what in the opinion of the superintendent they may earn. The Trustees having obtained more land, employment will be furnished on the farm during the summer upon the same terms.

The Third Class will study in the School room under the immediate superintendence of the tutor.

## NOTICE.

THE Copartnership lately existing between THOMAS GILLPATRICK & SON, is this day, by mutual consent, dissolved.—All persons having demands against said firm, and also those indebted to the same, are desired to call on Thomas Gillpatrick, who is duly authorized to settle the same.

THOMAS GILLPATRICK, THOMAS GILLPATRICK, Jr. Gardiner, August 20, 1829.

## HORSE FERRY.

THE public are respectfully informed that the HORSE FERRY BOAT at Gardiner Village, will be ready for the transportation of Passengers, Carriages, &c. across Kennebec River, on Monday the 24th inst. The rates of toll established by Law, are as follows:—for each foot passenger, two cents; each person with a wheelbarrow, hand-cart, or other like vehicle, three cents; one person and horse, six and a quarter cents; one horse and wagon or cart, twelve and a half cents; each team, including cart, wagon or sled, drawn by not more than four oxen, twelve and a half cents, and two cents for each additional beast; one horse and chair, sulkey or chaise, twelve and a half cents; each coach, chariot, phaeton, curric or barouche, drawn by two horses, eighteen and three quarter cents; and for each additional horse, two cents; each stage coach, drawn by four horses, twenty cents; neat cattle and beasts of burden, exclusive of those rode upon or in teams, two cents each; sheep and swine at the rate of six cents per dozen.

The proprietors have spared no pains or expense to make the Ferry as convenient in every respect as possible, and will always employ civil and attentive ferrymen.

The Boat will be run during the present week for the purpose of drilling the horses, and passengers will be permitted to pass toll free till Monday next.

August 19, 1829.

## KENNEBEC ss—

To the Heirs at Law and all others interested in the Estate of ELIPHALET PRAY, late of Gardiner, in said County, Yeoman, deceased, intestate.

WHEREAS, William Elwell, Administrator of the estate of said deceased, will settle an account of his administration upon the estate of said deceased, at a Court of Probate to be held at Augusta, in and for said county, on the second Tuesday of September next.

You are hereby notified to appear at said Court and show cause, if any you have, why said account, as exhibited, should not be allowed.

Given under my hand at Augusta this twenty-eighth day of July, A. D. 1829.

H. W. FULLER, Judge.

THE NEW HYMN BOOK, DESIGNED for Universalist Societies, COMPILED by SEBASTIAN & RUSSELL STREETER, for sale at the Gardiner Bookstore by P. SHELDON. July 6.



## POETRY.

## ETERNITY.

Upon the awful, silent shore I stand,  
And view the vast unbounded ocean near,  
Of dread Eternity. And what are now  
The thoughts that overwhelm the trembling soul?  
No mortal tongue can give them utterance—  
No mortal pen can give the slightest touch  
Of their deep, solemn, dread reality.  
Before the awful soul what awful scenes  
Stretch onward, onward, without end!  
And thou, my trembling soul, must shortly launch  
Upon the boundless ocean. Whither bound?  
Alas! whither? Well thou knowest that not a soul  
Hath once returned, or can return  
With tidings from the further shore. Oh stay,  
My God! permit my trembling soul to stay  
But for awhile, that she may once again  
Reflect upon her destined course, nor plunge  
Thoughtless and unprepared, in that vast deep  
Which none hath ever fathomed. Where, oh where  
Wilt thou, my soul, a Landing place obtain?  
Think, yet again, O dread, momentous thought!  
Canst thou well weigh it? Ask Eternity.  
Is there no star to point the solemn course?  
Yes, O thou bright, thou glorious Eastern Star!  
Shine, shine, thou star of Bethlehem, on my way,  
That lies through vast Eternity—O guide  
My spirit safely through to thy blest shore,  
Where all is peace, and happiness, and love!

## A PRIZE POEM.

By W. C. Bryant.

The quiet August noon is come,  
A slumberous silence fills the sky,  
The fields are still, the woods are dumb,  
In glassy sleep the waters lie.  
And mark you soft white clouds that rest  
Above our vale a motionless throng;  
The cattle on the mountain's breast,  
Enjoy the grateful shadow long.  
Oh how unlike those merry hours  
In sunny June when earth laughs out,  
When the fresh winds make love to flowers,  
And woodlands sing and waters shout.

## MISCELLANY.

## THE DEVIL.

A Discourse of Balaam.

It is not of the grim personage to whose majestic frown has addressed an ode, the pathetic humor of which is altogether unique in verse, that I purpose writing at present, but of an humble specimen of mortal man, who has the honor to be known by the same name; and I write of him not because there are any points of remarkable interest about him, which make him a proper subject of a memoir, but only because I think I can contrive to put together so many words and periods concerning him as will serve to fill a certain space in this column, which unless I succeed in this essay, I know not how otherwise to make up; hence, I call this a discourse of Balaam, which, in printers' language, means nearly the same thing as fudge in the language of other men.

In this age of letters, I suppose nobody is ignorant of the function of the Devil; and because every body knows it, I will tell them of it. He who tells people what they know, often gains more applause than he who instructs them in things of which they were ignorant. The former puts himself on a footing with those whom he addresses—the latter seems to take a station above them; and the majority choose rather to have their own self-love gratified, than to be instructed at the expense of their vanity. The Devil, then, is an animal of the human species, employed to attend upon the printing-office, where he lights fires, sweeps floors, runs errands, and in short, does what ever he is bid, in the manner the easiest to himself; in which he very much resembles every other servant that ever I knew, from a minister of state to a kitchen-wench. I describe him as of the human species, though, indeed, in one respect, he seems to resemble the species of birds and beasts, and that is in utterance, being endowed rather with a note or cry, than with the faculty of speech. This note or cry is uttered exactly in the way in which men pronounce cory: it is, however by no means the same thing; for that is a very simple, inoffensive word, when spoken by a man; but the same sound, when uttered by the Devil, is perceived to create extreme uneasiness in those who hear it. What resemblance the printers have imagined to exist between this being and the Devil—Satan, which caused them to call him by that name, I do not know; but one may hazard some conjectures on the subject. The Devil in Tartarus is a great casuist; and our mortal Devil also settles cases. The great Devil is said to be very crusty; and our little Devil often makes pi. "The Prince of Darkness is a gentleman;" our Devil is not the least like one,—which is the resemblance per contra, acknowledged in Alison's Essay on Taste to be one of the modes of association. I do not, indeed, believe that any of these is the reason of the printing-office servant being called the Devil; but in a dark matter I imagine it is not prohibited to offer such as nobody else can put any trust in, which is continually done by the learned who investigate the deep matters of antiquity. To moralize a bit upon the Devil, it may be remarked, that in his little, dirty, shabby person may be exemplified the curious dependence which exists throughout the whole universe, so that nothing is so great but it owes something to that which is mean. Thus the enlightening of mankind by the diffusion of knowledge is a work in which the humble printer's Devil is associated even with the philosopher, and contributes his necessary undertaking.—English paper.

A Modest Lady.—A would-be modest lady pulled the sleeve of her garment over her wrist when a physician was about feeling her pulse. The doctor took the corner of his coat and laid upon the patient's arm, saying, that a linen pulse should have a woollen physician.

## SHARKS.

Of the different species of shark, the white shark is the largest and most formidable: it is seen commonly in warm latitudes, and is said to reside principally in the depths of the ocean, from whence it rises to the surface at intervals to prowl for prey and satisfy its voracious appetite. Some of these have been caught of the enormous length of thirty feet; their dreadful mouth furnished with six rows of sharp pointed and serrated teeth, some of which can be raised or depressed at pleasure from the cartilage in which they are imbedded; the eye is small, of a greenish hue, and possessing a most diabolical expression; and the throat being extremely wide, gave rise to the supposition, that a fish of this description swallowed the prophet Jonah. In the British Museum are preserved several teeth of a shark, five inches in length: the animal therefore to which these belonged, must have been equal to the largest cetaceous whale in bulk.

The ground Shark, which abounds on the Coromandel coast, is exceedingly dangerous to bathers. Not long ago, two officers went into the sea, at Madras, to bathe, one of them got out of his depth, and was swimming about unmindful of the danger that surrounded him, when a cry of distress from his companion, caused him to look round, when he was horrified by seeing the unfortunate man (who had not advanced into the water beyond his knees) struggling with a large fish, which soon pulled him under the surface; a few days afterwards, the trunk of the officer was found on the beach with the head and limbs eaten off. Alligators too sometimes attack bathers on the shores of the Bay of Bengal; though not inhabitants of salt water, they are supposed to travel within the surf, along the coast, when they go from one river's mouth to another.

An extraordinary story is told by Captain Wallace, of a lover and his mistress, who were saved in a singular manner from the jaws of a shark. A transport, with part of a regiment on board, was sailing with a gentle breeze along the coast of Ceylon, one of the officers was leaning over the poop railing, conversing with a young lady who had inspired him with the tender passion; the fair one was in her cabin, and in the act of handing a paper to her lover, when overreaching herself, she fell into the sea, and supported by her clothes, drifted astern; the officer lost no time in plunging in after her, and swimming towards her, upheld her with one arm. The sails were quickly backed, the ship lay to, and preparations were making to lower a boat; when to the dismay of all on board, a large shark appeared from under the keel of the vessel, and glided toward his victims; a shout of terror from the agitated spectators called the attention of the officer to approaching danger; he saw the monsters fearful length nearing him, he made a desperate effort, plunged and splashed the water so as to frighten the shark, who turned and dived away out of sight; the current had now carried the officer and the lady close to the vessel, when the shark appeared a second time alongside, and was in the act of turning on his back to seize one of the hapless pair, when a private of the officers company, who was standing in the hammock-netting, jumped fearlessly overboard with a bayonet in his hand, which he plunged into the shark, which instantly disappearing, the three were quickly released from their perilous situation.

[From the Evangelical Magazine.]

## ORIGINAL ANECDOTE.

"What in the world is the reason you do not preach with us any of late, Br. J.—? you used to preach with us very often; and for my part, I should like to hear you again, and frequently," said a professed Universalist to a preacher of that denomination, a short time since. "Why don't I preach with you?" said Mr. J.— "why, I can't preach any more—the toll is all gone." "The toll all gone!—what do you mean by that?" said his anxious friend. "I will tell you a story," said Mr. J.— "A few years since, I was acquainted with a man who owned a Grist-Mill. He used generally to tend his Mill himself; till on a certain occasion he was obliged to entrust the care of it to his servant John, to whom he gave directions about grinding, informing him how much toll to take for every grist, where the toll-bin was, &c. The servant after faithfully tending the mill and grinding for a few days, came into the house one day with breathless anxiety depicted in his countenance, and in a very dejected tone of voice, says, 'well Massah, can't grind any more!' 'What is the reason you can't grind any more, John?' said the master. 'O the toll all gone, Massah.' When the owner of the mill came to examine his toll-bin, true enough, the toll was all gone. The servant had put in to every grist that came to be ground, the quantity of toll which he should have taken out."

The man to whom Mr. J. related this story readily understood the application of the expression, "the toll's all gone;" for it was a fact that Mr. J. had spent a snug little property, in travelling, and preaching, &c. at his own charges, without receiving any thing for his services. Whoso readeth, let him understand.

A FRIEND OF THE MILLER.

In cases of doubtful morality, it is usual to say, is there any harm in doing this? This question may sometimes be best answered by asking ourselves another; is there any harm in letting it alone?

## WOMAN.

The modest virgin, the prudent wife, and the careful matron, are much more serviceable in life, than petticoated philosophers, blustering heroes, or virago queens. She who makes her husband, and her children happy, who reclaims the one from vice, and trains up the other to virtue, is a much greater character, than ladies described in romance, whose whole occupation is to murder mankind with shafts from their quiver or their eyes—Women are not formed for great care themselves but to soften ours. Their tenderness is the proper reward for the dangers we undergo for their preservation; and the ease and cheerfulness of their conversation, our desirable retreat from fatigues of intense application. They are confined within the narrow limits of domestic assiduity, and when they stray beyond them, they move out of their proper sphere and consequently without grace.

## LONG GRACES.

Some time ago, a tailor who was in the habit of going from house to house, shaping, sewing, &c. had occasion to be with the ruling Elder of the parish. Amongst the other many oddities by which the Elder was known, was his custom of repeating long graces—they being as the tailor jocosely remarked, "liker riven-up prayers, or sleeves o' sermons than graces." On the day in question the Elder's dining table (there being no bread on it) was graced with an oat-meal pudding; and during the time the Elder was humming over benediction, the tailor gobbled it up.—The grace being finished, the Elder seemed quite fierce at the tailor's want of decorum; when the itinerant knight of the thimble replied, "that he should either say shorter graces, or that the gudewife should mak' langer puddins."

Dundee Ad.

We do devotedly believe there is a conspiracy on foot against the lovers of tobacco. We pause to take a pinch of snuff. The cigar, the quid, and all the forms of those exhilarations, are to be proscribed.—We give up whiskey—if the people will it; but a chew of tobacco, a pinch of snuff and all, are among the small affairs—if it be not high treason so to speak of them—for which we say, "pardon us in this thing." Men waste not their wealth upon eyewash, pigtail and ladies' twist, nor upon the multifarious mixtures of Maccouba; they destroy no health and redder neither eyes nor nose—and we will uphold them against a world in arms. It is a goodly sight to see the box taking its round—it denotes kindly and friendly feelings, and sometimes creates them; and the events of the last six months show that a man may have a worse affair between his fingers than a pinch of snuff. Thompson, who was a Scotchman, must have had rappee in his head when he talked of something that would "exhilarate the spirit, and restore the tone of languid nature."

U. S. Gazette.

Cutting grain. Grain should be cut earlier than is ordinarily the practice, and before the field is fully whitened.—Almost every farmer has his peculiar rule, by which he is governed. My rule is to cut my grain, when I can easily crush the kernel with my thumb and finger. I find by experience, that there are many peculiar advantages attending this practice of early cutting. In the first place, you get as much, or more grain, notwithstanding the shrinking of the kernel. But when made into bread, its superiority is strikingly apparent. Your loaf will increase in size and beauty, and its flavor will be manifestly superior. The superiority of the straw is another important consideration, in favor of this early cutting; for cattle or horses it is vastly superior, and even for purposes of manure it is far preferable.—When grain stands late in the field, many of the stalks are crippled down, much is destroyed by vermin and birds, and immense quantities wasted in gathering it by its scattering from the heads and sheaves. After cutting your grain at the period I propose, expose it a short time to the sun, then bind it in small sheaves, and put it very nicely into the shock. After this you need not be in haste to get it in the barn; should it stand out 20 or 30 days it will not be amiss.

N. E. Farmer.

No two things differ more than hurry and despatch. Hurry is the mark of a weak mind, despatch of a strong one.—A weak man in office, like a squirrel in a cage, is laboring eternally, but to no purpose, and in constant motion, without getting on a jot; like a turnstile, he is in every body's way, but stops nobody; he talks a great deal, but says very little; looks into every thing, but sees into nothing, and has a hundred irons in the fire, but very few of them are hot, and with those few that are he openly burns his fingers.

The inhabitants of all country towns will respectively inform you that their own is the most scandalizing little spot in the Universe; but the plain fact is, that all country towns are liable to this imputation, but that each individual has seen the most of this spirit in that particular one in which he himself has most resided: and just so it is with historians; they all descend upon the superlative depravity of their own particular age; but the plain fact is, that every age has its depravity, but historians have only heard and read of the depravity of other ages, and have seen and felt that of their own.

Lacoe.

A Nice Distinction.—However contradictory it may be in geometry, it is true in taste, that many little things will not make a great one. The sublime impresses the mind at once, and with one great idea; it is a single blow; the elegant, indeed, may be produced by repetition; by an accumulation of many minute circumstances.

Sir J. Reynolds

Advantages of Promptness. A merchant, whose policy expired at 12 o'clock, called at the Insurance Office at half past 11, and obtained a renewal of it. At 2 o'clock, the same day, his store and goods were reduced to ashes! This circumstance occurred at the late destructive fire in Augusta, Geo. What would have become of that man's fortune, if he had thought it would "do as well after dinner?"

Palladium.

A Speech from the Throne of England on the 24th of June.—Thanks the Cabinet for assiduity in conducting business; continues to receive from all foreign powers, assurances of claims to cultivate peace; wishes the termination of the war in Europe; and to establish tranquility and improve the condition of Ireland, &c.

PROPOSALS for publishing by subscription, LETTERS on the Immortality of the Soul,—the Intermediate State of the Dead,—and a Future Retribution, addressed to Mr. Charles Hudson, Westminster, (Mass.) By WALTER BALFOUR.

My Essays, to which Mr. Hudson replies, were prepared without any reference to his opinions. But the appearance of his letters in 1827, in which my First Inquiry was attacked, in some degree altered their shape in publishing them. His present book is a professed reply to those Essays. It is divided into eight parts, to each of which, I shall devote one letter. To these shall be added, letters on Adam's original condition, as created an immortal being; the origin and progress of the doctrines concerning the immortality of the soul, an intermediate state of existence, and punishment after death, among the nations of the earth until the coming of Christ; state of these opinions at the commencement of the Gospel dispensation; state and progress of these opinions among Christians since; and concluding remarks on the present stage of the controversy concerning them.

My object in the proposed letters, is, to examine more fully the above three opinions for which Mr. Hudson contends, which, from the other subjects discussed in my Essays, and my limited number of pages, I was then prevented from doing. The new and curious matter, to be here introduced, swells these letters to an extent, the author finds it impossible to condense. And he presumes, no reader for a small additional expense, would wish it suppressed. Not precisely knowing the number of pages his matter will fill, he is obliged to state his terms conditionally.

WALTER BALFOUR.

## CONDITIONS.

The work shall be handsomely printed in a 12mo. volume. If the pages do not exceed 300, the price to subscribers will be 80 cents in boards, bound \$1. Should they amount to 350, or over, the price will be in boards \$1, bound \$1 25. Persons to whom subscription papers are sent, or any other persons, becoming responsible for six copies, shall receive a seventh gratis. Those included to favor the publication, are requested to return the amount of copies they will become responsible for to the author, by the first of October, when the work shall be put to press. It is proposed to have it ready for sale early in November.

## INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE. Gardiner, Nov. 21, 1828. tf

GARDINER IRON COMPANY have for

sale at their Store in Gardiner,  
Mill Cranks, Rims and Spindles; Iron  
Knees, Stanchions, Cogs and Shives,  
Wind Axes, Nicks, House Pipe, Cap-  
stan Heads, Rims and Spindles;  
Crow Bars, Plough Moulds & Coulters, Ax-  
letree Shapes, Sleigh Shoes, Patent and  
Common Oven Mouths, Cast Wheel  
Hubs, Cart and Wagon Boxes;  
1-2 3-4 and 1 inch LEAD PIPE—for Aqueducts.  
Also—a large assortment of  
IRON AND STEEL.  
Old Sable, Sweden and English Round, Flat  
and Square, IRON; Horse, Deck and Spike Rods,  
by the ton or smaller quantity; Cut and  
Wrought Nails, Anvils, Vices, Cir-  
cular Saws and Files.

The Forge and Furnaces are in operation and are prepared to furnish Forged Shapes, and Iron Castings, of any size or description. Their assortment of patterns are extensive, embracing most sorts of machinery now in use, such as Gearing for Cotton, Woollen, Grist, Rolling and Saw Mills, Paper Mill Screws and Hay Press, Forge Hammers and Anvils.

Castings will be furnished at the shortest notice from any pattern that may be required, on the most liberal terms.

Their Machine Shop is well calculated for fitting and preparing all kinds of machinery.

Orders for any of the above addressed to the subscriber will meet with immediate attention.

JOHN P. FLAGG, Agent.

Gardiner, Nov. 1, 1828.

## TAILORING BUSINESS.

THE Subscriber would inform his friends and the public, that he has opened a Shop in the Old Masonic Hall, over Messrs. Shaw & Perkins' Store, in Gardiner, where he intends carrying on his trade. He believes that such is his experience, he shall be able to CUT and MAKE CLOTHES of every description in a style superior to that of any other establishment in the village; and his terms will be as reasonable as any in the State.

All work will be executed at short notice, and every favor gratefully acknowledged.

N. B. UNIFORMS, of any description, made after the latest fashions.—All applications for CUTTING attended to immediately.

ROBERT WILLIAMSON. Gardiner, June 12, 1829.

## COPARTNERSHIP FORMED.

THE Subscribers would inform the public, that they have recently purchased the ESTABLISHMENT formerly occupied by CALVIN WING, Machinist & Brass Founder, where they will carry on the above business in all its various branches, under the firm of

PERKINS, NOYES, &amp; CO.

They will keep on hand ready for delivery at very short notice,

CARDING MACHINES &amp; PICKERS, SHEARING &amp; KNAPPING

MACHINES;

PAPER MILL, GRIST MILL, OIL MILL, CLOTHIERS, and all other kinds of

SCREWS.

Which will be furnished as low as can be had in New England. Also—Any kind of Iron Turning, of any size or dimensions done at short notice.

They having had a number of years experience in the above business, and having also engaged some of the first rate workmen, they feel confident that they shall be able to give general satisfaction to those who may favor them with their custom.

Wm. C. PERKINS,

JOSIAH NOYES,

MANTHANO NOYES,

CALEB B. BURNAP.

Gardiner, May 20, 1829. Gm.

The Publishers of the Portland Advertiser and Bangor Register are requested to insert the above notice six months, and forward their bills to this office.

## TIMBER LANDS.

A GREEBLY to the provisions of the resolve of February 24, 1828, "for providing public buildings for the use of the State, and an additional resolve passed February 19th, 1829."

The following Townships and parts of Townships, will be sold at Public Auction, to the highest bidder, at the Land Office, in Bangor, on Tuesday the twentieth day of October next, at 10 o'clock in the forenoon, (subject to the reservation for public uses provided by law) viz.

Township number 2, in the 13th range, west from the monument, according to the plan of Joseph Norris. Township No. 3, in the 7th range, and Township No. 5, in the 4th range, according to Joseph and Joseph C. Norris' plan. Also, Township No. 1, in the 9th range, Township marked A, in the 11th range, and all that part of Township numbered 4, in the 24 range of Townships west of the monument, according to a plan made by Joseph and Joseph C. Norris, which was assigned and set off to the State of Maine, by Commissioners, under the act providing for the separation of Maine from Massachusetts.

DANIEL ROSE, Land Agent. July 3, 1829. 28-15

## FOR SALE.

JOSEPH LADD wishing to leave this town for Florida, offers for sale his valuable MILLING ESTABLISHMENT, together with his Farm and Farming Utensils. He will sell his Saw Mill, Grist Mill, one Dwelling House, Barn, and other Out Buildings, and about 64 acres of Land, all lying in one body and under good improvements, with wood land sufficient, having orcharding enough for family use, with or without the following property, viz: Fulling Mill, Dwelling House, good Barn, built the past season, and about 30 acres of good land, being 10 acres of wood land and the remainder under a good state of cultivation. He also offers for sale a small Farm of at least 33 acres of as good land as can be found in the state, having 10 acres under good improvement.—He will sell any part of the above property or the whole together as may best suit purchasers. Should a promising, capable man appear, he would sell an undivided half and rent to him the remainder together with a full set of farming tools.

If the above property should not be sold by the first of October next, it will be offered on rent at a fair price, for one, two, or three years, together with all the tools sufficient to carry on every branch of the business now in operation.

The above property is in the vicinity of the State House and on the route to be surveyed this present season for a canal to unite the waters of the Kennebec at Augusta and Norridgewock.

N. B. A new Bolt will be ready to run the present week which will make the grist mill in good order for work.

Augusta, June 23, 1828.

## CHEAP ROOM PAPERS.

P. SHELTON has recently received a new supply of Room Papers and Borders—some as low as twenty cents a roll—and from that price to a dollar—making in the whole an uncommonly good assortment.

Also.—A variety of handsome Fire Board patterns—cheap.

Gardiner, June 17.

## BALLOU'S

## HISTORY OF UNIVERSALISM.

JUST received, and for sale by P. SHELTON, in Gardiner, and Wm. A. DEANE, in Augusta, the Ancient History of Universalism, from the time of the Apostles, to its condemnation in the fifth general council, A. D. 553. With an appendix, tracing the doctrine down to the era of the Reformation, by Hosea Ballou, 2d. Price—bound in sheep \$1 20 cts.

Gardiner, May 1.

## TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all notices collected and forwarded to the publisher, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscription will be discontinued, except at the discretion of the publisher, until all arrears are paid.

All communications addressed to the editor or publisher, and forwarded by mail, must be sent free of postage.